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rules, that, perhaps, were never very useful, and which an altered state of things has rendered absurd as well as prejudicial. What we have said of lawyers will apply generally. Those who are conversant with military arrangements, who are occupied, in whatever department, with the detail of war, who are accustomed to think of the human species but as instruments of power in the hands of their rulers, will talk of sacking and burning cities, of spreading desolation and carnage, of calling out new levies to supply fresh food for slaughter, as matters of philosophical as well as political propriety, essential to the glory of our nature, and altogether ornamental of the character of rational man. It will be a leading object with the publication now announced, to explode these and other mischievous fancies arising from professional prejudices; and to endeavour to call into play the increased knowledge which distinguishes the present æra, in order to oppose the perpetuation of error, and to promote the welfare and happiness of mankind, by improving their institutions and modes of thinking.

Something has been said in a former part of this address, as if we should be solicitous to preserve a quiet and moderate tone in our discussions; but it seems necessary to explain, that this only refers to matters on which a *virtuous* difference of opinion may exist. Some persons, for instance, doubt, whether Parliamentary Reform should be carried quite so far as the point to which others would wish to extend it: come, while they anxiously wish for the cessation of war, profess that they do not see how we can attempt to make peace; while others are impatient to instantly open a negotiation. Such differences of opinion in politics may exist consistently with *honesty* in both parties; and therefore it evinces bad policy as well as bad taste, in a Journalist, to treat as enemies all who do not precisely think with him, relative to such measures as the above. This error we trust we shall never fall into: but a portion of spirit and intrepidity is wanted in the public writer of the present day, when called to touch on the vices of courts engendering national mischief; on the abuses of judicial, or other power, operating to the injury of virtuous individuals, and through them to the injury of morals; on the corruption of men high in rank and station, tending to the impoverishment and disgrace of the country.

Foreign politics have not yet been re-

ferred to; and it does not seem necessary to say much on a subject which is in its nature extremely uncertain. In our remarks, suggested by the intelligence of the week, and when called upon to allude to the rulers and governments of other nations, we trust it will be seen, that we do not lose our love for liberty in behalf of a tyrannical enemy, or of a tyrannical ally.

It has already been stated, that our publication will contain Essays on general subjects, and criticism, as well as political disquisitions. The limits of a prospectus, which we have almost overstepped, will not permit us to enlarge on this part of our plan. It may, however, be necessary to observe, that we have it in contemplation to render this department of our Journal one of its principal features.

The literature, the morals, and the manners of the day, will occupy regularly a portion of our attention: in short, it will be our aim to render our publication a sort of *moving Panorama*, showing the "body," and "form and pressure" of the time, and presenting, in the succession in which they arise, all objects of public interest, and all events that can in any way be applied to purposes of improvement.

REVIEW.

Defects of the English Laws and Tribunals; by George Ensor, Esq.

(Continued from last number, page 61.)

THIS indefatigable writer, who so usefully attempts to instruct, and proves himself, "by the end of being, to have been," rises with his subject in considerations on the strong instances of despotism, exemplified in the law of libel, and as the crisis of our fate more nearly approaches, increases in energy, and strength of expression. Take the following examples.

"Among the broad pleasantries of the law, is the assertion, that truth is a libel.

"This rare dogma of the bench makes its approaches in a goodly show. The party forsooth is not to judge in his own cause, and a libel tends to disturb the public peace. But it is rather unhappy for the latter reason, that though the truth of writings may not be justified, the truth of words may. Yet public tranquillity is much more liable to be disturbed by words than writings, for the latter can scarcely ever afford a provocation for sudden vio-

lence. The truth of a writing, however, which reflects on any person, is held to be no justification, either in a civil action or on an indictment, but the law, in compassion, admits the offender to justify words spoken.

"Libel, as now interpreted, is the most general denomination of an offence that was ever imagined. Comyns defines it 'a contumely or reproach, published to the defamation of government, of a magistrate, or of a private person.' Whether true or false, is not stated; whether malicious or inadvertent, no matter. It is more extensive than treason, as amplified by the author of the *Mirror*, or heresy by the ancient church. The words of the 1st of Henry the Fourth, applied to the 21st of Richard the Second, 'which by reason thereof no man knew how he ought to behave himself, to do, speak, or say, for doubt of such pains of treason,' are applicable to the state of the British people relative to libel.

"There is something in Lord Ellenborough's doctrine, which connects the reputed law of libel and the canon law, in the strongest intimacy. Hale said, 'the papal canonists have, by ample and general terms, extended heresy so far, and left so much to the discretion of the ordinary to determine, that there is scarce any the smallest deviation from them, but it may be reduced to heresy, to their generality,' &c. Is not the latitude of interpretation as wide in the case of libel as it can be in heresy? To say, that a minister is not fit for his office, by saying that he is a good feeder of sheep, is a libel, and to say aught that may bring the government into disesteem, is libel also. I know, that in hesitating to subscribe to all this doctrine, I subject myself to a denunciation in that ancient book which says, 'Thou shalt not revile the Gods,' that is, says Grotius, the supreme judges. But I also know, that it is said, though by a pagan poet, 'If the Gods do any thing base, they are not Gods.' I know also, that if the judge be mistaken in matter of law, a by-stander may inform the court as *amicus curiæ*. I must, therefore, beg leave to doubt this doctrine. Judges are to decide according to law. What law justifies the opinion declared by Lord Ellenborough? What law calls such expressions libellous—criminal? What is libel by law? What is this *Government* which the law is so curious to preserve from obloquy, or ridicule, or general disesteem? Here is another personage added to the machinery. Were there

not monsters enow of metaphysic existence in this portentous tragedy? Or was Hydra incomplete without it? We have heard of libels against *Religion*, and against the *Constitution*, those feeling creatures who are paralysed by the breath of inquiry; and Mr. Cheetham, an editor of an American newspaper, and a biographer of Thomas Paine, has praised Mr. Burke on this occasion, saying, 'This enlightened friend of enlightened and durable freedom, speaking however of the Rights of Man in terms of indignant contempt, called it a libel on the constitution.' One word in passing:—This wondrous government, this divine constitution, with all the marshalled host of priests and politicians, could not defend church and state against this sorry stay-maker, as they called Thomas Paine, and him whom they could not conquer by arms, they put down by law, Mr. Cheetham expatiates on Paine's drunkenness. Is this becoming? Addison and Beattie wrote in defence of some points which Paine impugned. What would be the feeling of believers and unbelievers with regard to that man whose zeal would kindle in reciting their infirmities of the same kind? Or must justice and humanity be reversed, as applied to Beattie or Paine? But this is not all. No sooner was this precious piece of transatlantic biography landed in Great Britain, than it was seized by a periodical critic; he devoured it whole; and, like the half-famished hound, gorged with carrion, he expectorated his foul repletion to satiate the rank appetite of all devout worshippers of church and state, in his native land. I am not in love with Paine's character, and I think as little of his learning as his wit. But the injustice done to this man, who possessed virtues which a time-serving adulatory age could least appreciate, forced me to say so much; as it is said, 'Stones precipitated in the mountain torrent, strike fire even in the stream.'

"The doctrine of libel is so indefinite and comprehensive, that every writer almost may be assailed for this offence. It would be more for the safety of individuals, if a licenser of the press were appointed. An ordinance of Cromwell would be serviceable on this occasion; 'that no person presume to publish or print any matter of public news or intelligence, without leave and approbation of the Secretary of State.'

"To what extent the doctrine of libel will be practically carried, I dare not con-

jecture. That it will rapidly advance, if unmolested by the legislature, I make no doubt; for the children of tyranny are of vigorous growth, and surely none ever engendered, was so hopeful as Libel, both in his birth and parentage. From being punished for ridiculing or censuring misdeeds that are past, we shall be prohibited, under the denunciation of dreadful penalties, from speculating concerning the eventual mistakes. Our good ally of Spain will afford a precedent. A rumour prevailed at Madrid, that the brass coin was to pass for half of its nominal value, and the people refused it. A proclamation instantly issued, pronouncing it death, either to refuse this coin, at the usual rate, or to report that it would be depreciated. 'Yet the next day,' says Fanshawe, the English minister at the court of Madrid, 'another proclamation issued, which reduced it, as had been rumoured, to half of its former currency.' The state of our bank-paper and coin, and the assertions of the ministry on these topics, make this illustration appropriate both to the time and to the subject.

"Lord Ellenborough, in the charge to the jury on an information against Cobbett, in 1810, did give some little latitude to writers and speakers: he said, they might 'decently discuss,' 'soberly discuss.' This is to tell the warrior, Fight without your spirit; and to place the strong man sightless, and shorn of his strength, amidst his mortal enemies. 'Soberly to discuss!' Is this the limit? Had Lord Erskine thought this the extent of his duty, all, for more cannot be assumed for libel, would now be in universal practice, and lying and sycophancy would now universally have displaced honesty and truth; and Erskine himself perhaps had stagnated among the nicest pleaders, and the duller sergeants. 'Decently discuss!' Then Cicero had never been; and Demosthenes, the genius of eloquence, and the pervading spirit of liberty, had languished in the courts of justice; he, who by his indecent intoxicating eloquence matched Philip, his Macedonian phalanx and his allies, and who drew from Philip that panegyric, as disgraceful to his courtiers, as honourable to the Grecian orator, 'For a man like Demosthenes, I would change my Illyrian and Triballian horse, and all my mercenaries; for a man of wisdom, energy, and eloquence, is superior to a numerous army.' The privilege granted by the Lord Chief Justice seems to me to be the privilege of dulness—of insensibility. We

have heard and seen enough of privilege of Parliament; but Shakespear says, 'Anger has a privilege.' And shall a citizen who trespasses on decorum a little, by a simile or an innuendo, when talking of the rack, the mismanagement of public affairs, be condemned and punished, without consideration, without mercy, and without law? Yes, he shall be beaten, because he says, truly, the government is remiss, or silly, or corrupt; and because he smarts, and expresses his feelings, shall be beaten a second, and a third time. He and his fellows shall not be allowed to wait their misfortune, to complain. This puerile compensation for lost liberty, this painful relief to the oppressed, shall be denied him under the severest penalties. He who dares to write on political questions, on the incompetency of ministers, the infatuation of their expeditions, the ruin of a nation's hopes, by the Hell cry, 'No Popery,' and the wreck of a nation's military force at the Helder, at Walcheren, must, to be sure of escaping severe penal inflictions, speak with the insipidity of a courtier, whose language mocks itself. The permission to speak decently and soberly, resembles the 'sage liberté' recommended by the French Bishops to the French people, in a convocation of 1770. Does Lord Ellenborough follow his own permissive restrictions either in the House of Lords, or in discharging his duty on the bench? Is he gentle in argument; sober in reproof?

"As peaceful seas that know no storms,
and only

"Are gently lifted up and down by tides.

"Those who prosecute for asperity or mistake are worse than the worst kings and the worst ministers. After such doctrines as have been uttered relative to libel, and such persecutions in consequence as have been entertained against Muir and others, let no man speak of the liberty of the press in England, unless he would be classed with sophists and schoolmen, who gloried in making the amplest argument on the meanest subjects. What sort of valetudinary wretch is he who bears only the still air, and shrinks from the breeze? Such is he who flies to justice against even the harsh unsparing animadversions of his enemy, which, in the apprehension of a wise man, are the means of self-knowledge and improvement. He is a wretch, who should drive all his holy being on the steps of the sanctuary of

the tabernacle, or divide his time in attending maids of honour and lords in waiting.

"Suppose this man slanders another, that is, speaks falsely to his discredit. Does he commit no offence who falsely exalts by his approbation a wicked or worthless person? He also sins against justice; which is properly defined that virtue which grants to every one his desert. In my mind, the latter offender may cause more evil; for, while inordinate censure may teach circumspection, inordinate praise will probably add conceit to vanity, and increase the intemperance of the imprudent, and confirm the vicious in their crimes. Whether this be true or not, (and I admit, to balance the effects of lying is rather suited to the casuist's art,) it is certain, that in the ancient laws of England, flatterers were classed with liars and robbers, "*assentatores et mendaces, prædones et raptores.*" Sycophany has been held criminal, and the term is derived from the basest description of fiscal informers at Athens.

"It is absurd to talk of a free press, and to prohibit politics, morals, laws, religion, public characters, or any subject from being discussed. The basest governments are always the most fearful of investigation, and the activity of the crown officers to prosecute, is always in proportion to the depravity of rulers. In the reign of Henry the Eighth, a ferocious tyrant, laws against treason were numerous, and offenders were pursued with indiscriminating vengeance. So the absurdest portion of state-craft, or priest-craft, is always the most studiously reserved from observation. The Asiatic despot is seldom approached, seldom seen; for, strip him of his pomp, and meet him as a man, and he would appear feebler than the meanest of his slaves. So of religion: this, which generally speaking is Error's self, is in every state mysterious, and as it increases in extravagance and nonsense, it exceeds in theatrical apparatus; while its denunciations against curiosity are most tremendous, and the punishment for transgressing summary and hideous. To justify this conduct, it is said, that such subjects are too exalted, too reverend for popular inquiry. Yet to prevent a subject from being discussed, not only declares that the cause is weak, but that its defenders are impotent.

"The liberty of the press in England effects the double purpose of screening

wickedness from the great tribunal of the people, while it multiplies the business of lawyers. In this free country, if a publisher send a number of copies to his friends in the trade, and they sell them on his credit, and a drop of that patent crime called libel be extracted out of the whole octavo or quarto, through the alembic of the Attorney-General, every one of those men so concerned, is prosecuted for a criminal offence. Should even a bookseller send for a copy to the publisher, at the request of some one who calls at his shop, though he never heard of the book till it was thus demanded, he is criminal. What is the simple signification of such laws? I mean, of such judgments? To make printers and publishers feel that they hang on the will of the servants of the crown. This intimation by the law is decisive against authors. If a man be beaten, and he grovels on his fall, and a by-stander sympathizes, it is libel: we must be sober in our sorrows, and fall with decency! If the citizen be insulted, abused, under some specious title of privilege or libel, though vexed in the extreme, he is brought to trial by information, that is arbitrarily, and if condemned, he is arbitrarily punished. Government employs a miscreant band who provoke men by their discourse, in order that they, by vehemently repelling their baseness, may be rendered liable to judgment. For to what other purpose can we refer the slavish doctrines which hirelings have upheld for the last twenty years, unless they used their language, like that species of tiger mentioned by Azara, which decoys fish to the shore, by dropping its saliva into the water, and there seizes and destroys them.

"I know it is stated by some, that though the doctrine of libel is excessive and arbitrary, yet with such judges as now grace the English bench nothing is to be feared; that judges and ministers express respect for the liberty of the press; and that the officers of the crown do not prosecute only those who attack the corruptions of government, or, in the court version, the principles of the constitution, and the practice of ages. I admit, that expressions of exterior respect for the press are uttered, and that the same are occasionally published in the *Courier* of London, and the *Moniteur* of Paris; and I imagine they are just as sincere as the expressions of "high consideration" attached to the notes of politicians. As to the pub-

lic confidence in the tribunals of justice, I shall proceed to the particulars of this question.

"In England, lawyers are a close corporation. Their language, instead of being oratorical, is well described by old Wilson; 'The lawier will store his stomach with the prate of pedlars.' They seldom raise their thoughts beyond subtleties and superficial forms. Kames said, 'By strictly adhering to form, without regarding substance, law, instead of a rational science, becomes a heap of subterfuges and incongruities, which tend insensibly to corrupt the morals of those who make law their profession.'" Besides, lawyers have no choice in the causes they undertake. Hence, they become sophists, whom Socrates called prostitutes. Lawyers have also their *privilege*; for they may, in pleading their client's cause, that is indirectly their own, utter the most intolerable insults:

"And trust me, 'tis of wondrous use,

"By nonsense to improve abuse.

"They often perform the most atrocious parts; for I cannot call their attempts to make an innocent man, by bullying and confounding him, perjure himself, by a milder term. No one can pursue this course except for sordid gain. Such deeds can afford no consolation in the retrospect, nor can such triumphs inspire any ultimate hope of glory. It is the 'quiddam honorarium,' as the advocate calls his wages, that induces his passing exertions; it is the expectation of official riches that excites his ardour. Thus the practice of lawyers teaches them to be loose moralists; and as the offices in the law department are so numerous and so various, every man may be held through his fancy silent, or submissive, or friendly to the designs of government. Such offices have latterly vastly increased. Just before the union of Ireland and England, thirty-two chairmen were appointed to the thirty-two counties.

"Unfortunately, theory and general reasoning are unnecessary. We know, that some judges retain all their practising propensities, and that the most absolute advocates for the sanctity of the bench are refuted by the judges themselves. Lord Eldon, Chancellor of England, in a speech in the House of Lords, March 4th, 1811, boasted that when he was Attorney-General, his vengeance against authors, printers, and publishers, was universal;

in order no doubt to excite the zeal of the gentle, the patient, the forgiving Sir V. Gibbs! If the reader has made no observation on the eternal principles which affect human nature, if he will not regard my reasoning, he must believe the Lord High Chancellor, that the advocate for the Crown does not lose his zeal by passing to the bench.

"How can those who have been hackneyed in Crown prosecutions, who have been chest-founded in travelling this high-road of the prerogative, afterward attain a firm and free step?

"That the enemies of liberty and of the people may not succeed, I now, formerly, and ever shall contribute my utmost opposition, whatever injury I may in consequence incur, either to my freedom or fortune. I affirm, that there is a systematic design on the part of those in power, to stifle the voice of liberty and truth.

"The attempt to extinguish the freedom of newspapers is unabated, and operates by every mode that violence, terror, craft, and corruption can command. The artifices practised in the metropolis pass to the provinces, thence to Ireland, where all bad things find politically a congenial soil. Newspapers, the imperfect substitutes among a large and dispersed population for the people's personal cognizance of their own affairs, are there won to the cause of government; by appropriating to them the Castle advertisements, the despatches of Government, and other dotes of ministerial munificence; while their opponents, who will not succumb, are oppressed in various ways.

"The persecution does not merely affect newspapers, but pamphlets, placards, hand-bills, are all obnoxious, but principally the press, to our rulers; in short, all that issues from the press:—the press, a blessing which left the year preceding its invention ages behind it, an unutterable blessing, when free, but a curse when enslaved, a mischief brooding universal ill, which poisons every tongue, and multiplies Satan's voice to every ear."

Our author thus apostrophizes the tools of power:—

"Persecute, prosecute, take arms against the whole range of literature, printers, pressmen, authors, editors, publishers, Wretches as you are, what would you gain by paralysing the frame, and stupefying the faculties of mankind? Suppose

you could impair the expansion and energy of the English language, and even blot from its vocabulary the very name of civil liberty. Your triumph might be to rule over a besotted people. Suppose you could effect what the Portuguese rulers attained. They speak *enthusiastically* of their wise constitution, as do our ministers; and a modern traveller says that this country exhibited a prodigy in politics, 'a government universally hated, and universally obeyed.' Is this your ambition?

'On the extinction of a free press, you may chant your triumph, but begin by an eternal requiem to philosophy and genius. Milton shall remain unread, Pope shall be disparaged, and their reputation declines. The eloquence of the bar shall cease with Erskine. Has it not ceased? Its integrity shall end with Sir Samuel Romilly. Laing's History of Scotland shall again be neglected; and never shall Charles Fox, as an orator, an author, and a politician, have a successor; Fox, who swept away, in his short administration of 1782, Poyning's laws, and the 6th of George the First, which reduced Ireland to slavery; and who, during his short re-appearance in office, after a long interval, prepared a like boon for the population of Africa. The abolition of the slave-trade and the death of Charles Fox met almost in the same instant of time. He died with consummate self-possession and benevolence. 'I die happy, but I pity you.' These were his last words. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

"Proceed in your achievements, obstruct the progress of truth, insult independence, hurry the offender from Ireland to England, from his native to a foreign land, waylay the author, provoke, and then take advantage of the passion you excited, garble his writings, scan his metaphors and similes, let the state rhetorician apply the engine of Procrustes, and strain and mutilate his expressions. Never shall the crown want such counselors as Noy and Mackenzie; nor the bench want, when a Russel is to be tried, such judges as Saunders and Jefferies. Nor shall the judge want assistance to give his judgment full effect. Did not the magistrates of Dorset prevent Gilbert Wakefield, when a prisoner in Dorset jail, from having a daily intercourse with his family? Proceed!—it is a noble office, and leads to good things, and a glorious catastrophe!

Farewell all generous and rational ex-

ertions! Those, who if free had displayed the force, capacity, and reach of human genius in authentic relations of characters and events, in speculations concerning the effects of mind and matter, in investigating the source of morals, in suggesting the best means of strengthening the virtue of mankind, in examining historically and philosophically the evils of political government, and in teaching how they may be corrected if faulty, or how renovated if incorrigible;—those who had so enlightened society shall sink in the scale of human intelligence. For history we shall have romances, and they shall have many readers; as *Cyrus*, a novel, by Madame de Scudery, which was printed closely in ten octavo volumes, and went through seven editions in a few years! The world shall be inundated with fictions of various kinds. It was so in the decline of Greece. Then philosophers and orators gave place to sophists, who feigned orations, letters. Diotimus the stoic, in hatred to Epicurus, published fifty lascivious letters, as if they had been composed by that philosopher. Society shall also be overpowered with the paltry correspondence of individuals, and they shall be praised as were the letters of Balzac and Voiture, in the Augustan age of Louis the Fourteenth. The comic writers will follow the practice of Bergzaus, and be remarkable only for the incredibility of their characters, and the meanness of their dialogue. Tragedy shall adopt the 'style noble of the French drama, and beasts be substituted on the stage for men. The remaining spirit of poetry shall evaporate in ballads, in administering to the follies and wickedness of a lewd court. Catches were greatly improved in the reign of Charles the Second; and Jackson defines them 'three parts obscenity, and one part music.' Poetry shall descend even to inflame the passions of ordinary life.

"With liquid gargles first (that every note May softly flow,) you rince the pliant throat;

Then, pausing oft, upon the standers-by
Fling round the luscious leer, and languid eye.

There many a high-born Titus may be view'd,

Whose faltering tongue, short breath, and gestures lewd,

Speak how your tickling rhymes, like amorous spells,

Wake slumbering lust within her secret cells.

"This and much more actually happened in Ireland on the passing of the Union. If the legitimate means of amusement, or the honest means of exercising intellectual ability, be violated, nature in attempting to compensate its loss will adopt vicious or inglorious substitutes. Public interest was gone, and public men had disappeared also. Thus in France, where politics were foreign to the people, the wits of that country, instead of contending on some subject of national importance, used to dispute whether this or that were the prettier rondeau, or whether Benserade or Voiture wrote the prettier sonnet. To this state of emptiness and vice the friends of the doctrine of libel, and the enemies of a free press would depress the genius and learning of the British nation. For, most certainly, whatever impairs the liberty of the press tends to produce these despicable effects. Lop a vigorous tree, and it will push forth many twigs round its mutilated bole: strike the same tree near the earth, and the unextinguished sap of life flowing through its roots, but deprived of its native course, will exude in things uncouth, impure, and pernicious."

The aim in giving extracts, is not to satiate the reader, but to produce a disposition to read the book at large. But in extracting, many parts are so excellent, it is difficult to keep within bounds. We fear we have exceeded. One more extract from the next chapter, on Ecclesiastical Law, shall conclude.

"From the liberty of the press and libel, that hybridous monster born of tyranny and the civil law, I proceed to make a few remarks on the ecclesiastical law of this country. Whatever I have said of the pernicious and indefinite state of the constitution, of the crown, of the lords and commons, of privilege, of libel, is collected and aggravated in the ecclesiastical law. The reasons are obvious: it was originally an encroachment on the native law of this land, and it proceeded by artifice, and insinuation, and force, to make a superstition and its ministers paramount both to the king and people. Consider what must be the variable nature of that law, when the primary object of its concern, *faith*, has, if I recollect rightly, thirty-six varieties of meaning marked in St. Hierom's Bible.

"The ecclesiastical law is thus characterized by Bishop Warburton, in a letter to Bishop Hurd, dated 1775: 'Could any

thing be more absurd, than when the yoke of Rome was thrown off, they should govern the new church erected in opposition to it, by the laws of the old? The pretence was, that this was only by way of interim, till a body of ecclesiastical laws could be formed. But whoever considers, that the canon laws proceeded from, and had perpetual reference to, an absolute monarch, and were formed upon the genius, and did acknowledge the authority of the civil laws, the issue of civil despotism; I say, whoever considers this, will be inclined to think, that the crown contrived this interim of the use of the canon law for the extension of the prerogative.' This was written by one bishop, and approved by another: on their authority, and the statement is indisputable, the ecclesiastical law of reformed England is Catholic, corrupt, and tends to make the Prince despotic."

If we had room, we could lengthen the article by some judicious extracts, which exhibit the dangers of Ecclesiastical power, whether exerted by a Portuguese Inquisition, an English Bishop's court, or the no less dangerous powers of intolerance assumed by a party styling itself Evangelical, who, with its society for the suppression of vice, and other affiliated societies, if they can insinuate themselves into the possession of power, would establish an authority, as intolerant and as hostile to free discussion, and the progress of reason, as ever disgraced the darkest ages of the world.

K.

Just Published,

Analytical Review of a Pamphlet lately published by a Person styling himself the Rev. ROBERT BLACK, D.D. called, "Substance of Two Speeches, and Abstract of Proceedings relative to the Rev. Dr. DICKSON." Tending to show, that the said Speech-Writer hath garbled, distorted, and mis-stated almost every Passage, which he hath extracted from the Book called "DICKSON'S NARRATIVE." And that he himself is the Person "always wrong in matters of fact;" and that it is his own "pen which always disfigures every thing it touches."—By an Elder.

"My vouch against you, and my Elder's place
Will to your accusation overweigh,
That you will stile in your own report,
And smell of Calumny."

SHAKESPEARE.